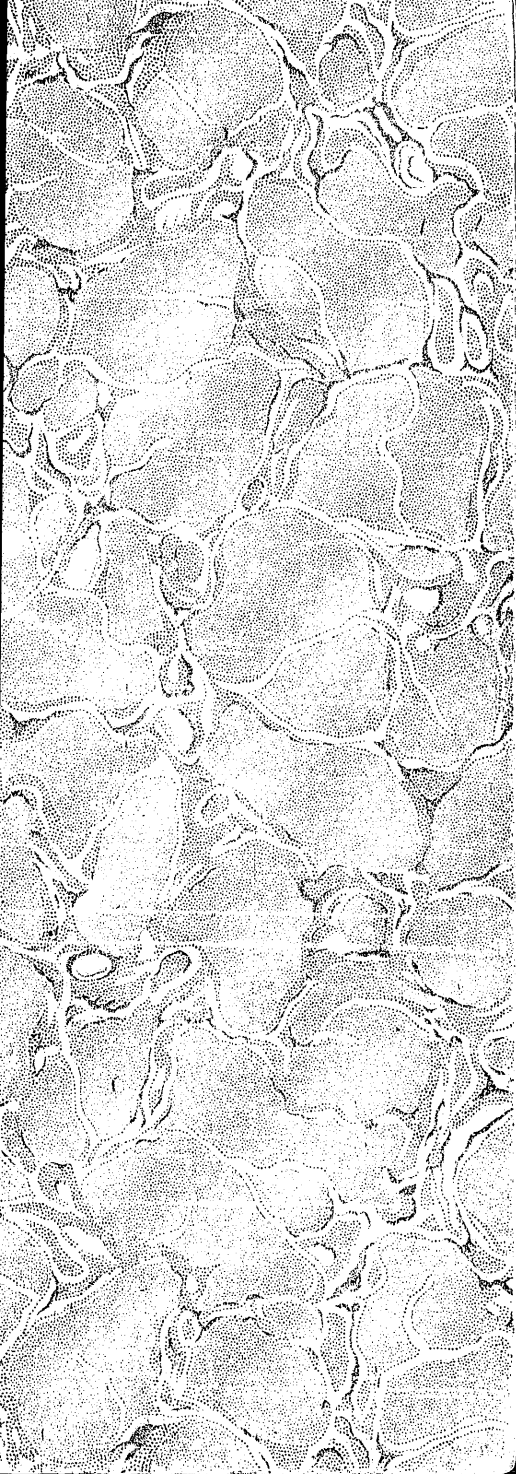


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THE
GROWTH
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OF THE
YOUNG
WOMEN'S
CHRISTIAN
ASSOCIATION

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An Interpretation

by

Elizabeth Russell Hendee

The Growth and Development of the Young Women's Christian Association

AN INTERPRETATION

BY

ELIZABETH RUSSELL HENDEE

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Publisher's Note

WHAT shall I read to get a better understanding of the Young Women's Christian Association? How often this question has been asked by prospective lay or professional workers, and indeed by many who have been in the Association a long time but who have become suddenly puzzled by a manifestation of Association work not familiar to their own local or national experience. There is "Fifty Years of Association Work Among Young Women," written some years ago, and different national departments have from time to time given explanations of their own field of Association work.

As a movement becomes older and more complex it is doubtful whether any one book can give a complete, comprehensive understanding of both its past and present. This book is a personal interpretation of the Association by one who has been long in its service and who has that quality of mind which makes her see into causes and effects, and into the character of things beyond what is visible. Mrs. Hendee does not call it a history or a handbook, but an interpretation. For that reason it has a warm, human interest which will appeal to those who are not so much interested in the details of machinery as in what can happen in the lives of women and girls who participate fully in the Young Women's Christian Association.

Prelude

ANY organization, commercial, social, political, or religious, which does not at intervals turn its mind to a critical study of itself, its methods and procedure, its policies and progress, its gains and losses, the character and value of its output, is already moribund.

Business used to content itself with mere stock-taking once a year. Now its study of itself goes much further. Goods are not merely counted and returned to the shelves, but along with the listing go searching questions. Why have these goods not been sold? If the public does not want these, what would it buy? Is there something wrong with the product? Does someone make a better one? Do customers want a better, or merely a cheaper article? Is the stock good but unsold because the fashion has changed? If our product will not sell well, shall we scrap our machinery and make something else that customers will buy? Or if it is a good and necessary thing we make, shall we try spending more money for advertising, to let the people who ought to buy know and want what we have? If such studies are not constantly made the balance sheet soon shows it.

When a great social organization turns its thoughts toward a study and evaluation of itself the

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problem is a harder one. Its profits and values are intangible. Its goods cannot be counted and price-tagged, and thus it often falls into the error of counting customers instead—window-shoppers and all. Not only is such a study difficult, but it is often made impossible because of divided responsibilities, or mistaken loyalties, or a satisfied inertia on the part of the membership. The “movement” becomes an institution, and prides itself on the energy it uses and the steady revolving of its machinery, rather than the usefulness or timeliness of its output.

Benjamin Franklin left a perpetual endowment for a school for apprentices. He could not have envisaged a world in which there would be no apprentices. A philanthropist in a Mississippi river town left money to be used in perpetuity for stranded or needy emigrants going farther into the west to occupy the land. He could not foresee a day when all these millions of acres would be taken, or when no more emigrants would travel west in ox-carts or on horseback. His gift met an acute need of his day, but it is a day that is gone.

These were progressive men who discovered new needs and did new things in their times, but could not see the possibilities of totally different times ahead. Some there are who can live in new times with faces ever backward toward the traveled path, and these fear to send mental scouts to spy out the untraversed way ahead, or even to reconsider with an appraising eye the present day's journey.

But if an organization continues to live and to grow, to make itself useful or its “goods” available

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in each new period of time, there must always be some who can from time to time detach themselves from the busyness of the moment, release themselves from presuppositions, and study their work with courage and in all sincerity and truth. Is the structure well proportioned? What was the object of the builders? Does it serve its purpose? Is it the same purpose it was built to serve or has it come unconsciously to changed uses? Is it still needed for its original purpose and can it be altered for enlarging needs? Does it still fit the landscape? Is it accessible to those who need it, or must new streets or new avenues of approach be opened?

In some such way the following study has been made. It is an attempt to examine, to search into, to understand and to explain the Young Women's Christian Association, not as though it existed in a vacuum, but in its setting in its times from the beginning; not as a single dead cell under the microscope, but as a growing organism in a growing world.

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CHAPTER I

The World Moves

And the more one knows of history, the more one comes to believe that traditions and institutions count more than native capacity or incapacity in explaining things.—JOHN DEWEY

The World Moves

IT was into a changed world not yet grown conscious of continuing change that the Young Women's Christian Association was born. In England the industrial revolution was carving business life into new and sometimes grotesque forms, but the eyes of the country were blinded, for they were fixed on empire building as in the days of Elizabeth. The Crimean War, fairly insignificant in political consequences, had started world-shaking changes in humanitarian ideas and had changed the future of womankind, but these things of the Kingdom of God "come not with observation." What the English world saw at home was the Crystal Palace and the material glory of a great new machine age.

In the United States in the years between the organization of the Ladies' Christian Association in New York in 1858 and of the Young Women's Christian Association in Boston in 1866 a great civil war had been fought and had made changes which were scarcely yet appreciated by the people. Human slavery had been abolished. People believed that their eyes had "seen the glory of the coming of the Lord," and many felt that the last great moral battle had been fought and won, the last wrong made right. Young men who had given four years of life to the nation came home to turn their attention to rebuild-

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ing lost or shattered personal fortunes, or to make a late beginning of their life work.

Yet there had begun and was then going on the great transition which in sixty-five years has changed this nation from an agricultural to an industrial people, from family to factory manufacturing, from slow and skillful hand processes to swift machine production, from quiet self-sufficing rural families to the hurrying hordes of our city "rush hours."

Changes in methods of production have been accompanied by somewhat more slowly changing methods in other forms of business. A backward glance to the individually owned business that was the rule in the middle of the nineteenth century will show us that there is an almost complete change from individual management and fierce competition to great combinations, to corporations, to chains of stores and banks, to ownership by a host of stockholders, from independence and individualism to wage earning and interdependence.

Professions, based on knowledge of a body of long-accumulated lore, change more slowly, but those based upon the sciences show changes greater than any in industry. The doctor's library of a generation ago has today only antiquarian interest. The recognized learned professions of the nineteenth century were three—the ministry, law and medicine. Perhaps some would have added teaching, admitting members of college faculties.

Now the list of recognized professions is a long one. Many are the varieties of subject matter that

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must be mastered, and the "practice" may vary from industrial chemistry to social case work.

New discoveries require that the generation profiting by them master new subject matter, and new conditions of life demand a new training, so education begins to partake of the swiftly changing nature of the world. Retarded though it is by institutionalism, by the conservatism of the majority of citizens, and by the fact that the educators of the rising generation must always have been trained and educated by the one that has passed, still it moves. Never was interest in the subject of education so general, as even the casual reading of magazines will testify, but the average magazine critic often fails to take a long-time view, and so distorts his foreground facts.

In the 1860's higher education had progressed but little in a hundred years and the teaching of small children not at all. Changes began at the bottom with method, in the radical innovations of the kindergartners, while at the top they came first with new subject matter and increasing freedom of choice for the student—in other words, growing specialization.

Since the World War the most noticeable change has been the increasing number of students in the colleges and universities, which for the first time are crowded with students representing not one kind of American but every kind.

During this same period higher education for women has become such an accepted fact that any attempted argument on the subject is quaint and un-

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usual enough to be news, usually for humorous treatment in the press.

Social life reflects the changed conditions in scale of living, in a new democracy, in a different home life, in the possibility of including long distances in one's neighborhood, and in the fact that matchmaking has ceased to be one of the accepted tasks of the mother of girls.

In the village or small town of the 70's, when there were no high schools, when any higher education was to be found only in some private or church school, when each school and each business was personal and reflected the personality of its owner and manager, American life knew only one institution, the church, which was not connected with the state or local government. Contrast this with the vast number of extra-governmental institutions and organizations today carrying on educational, reformative and social processes.

Isolated indeed is the person who has not united with his kind in some movement, in some association for education, for public affairs, for personal improvement or for the welfare of the less self-sufficing members of society. Organizations have followed one another in swift succession down the years. Some have done their work and dissolved, some have hardened into institutional molds, some lived short and useful lives, and some have continued to exist through long and useless ones.

The convention habit has fixed itself upon us. Of all the men in the town in 1865 the clergyman only went away from home once or twice a year to attend

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a meeting of his professional associates. Today there is scarcely a calling so obscure that great numbers of people do not come together annually to discuss its methods, its values, its improvement, and to learn from each other to the advantage of the individual. No man waits for the world to tread a pathway to his door. And no man feels that all others in the same business are his competitors and therefore his enemies. "Unite and conquer" has taken on new connotations. There seems to be nothing in life which may not be an occasion for convening or conferring. Even the unfortunate victims of hay-fever are organized and meet annually in serious conclave to consider means of curing and outlawing their malady.

Population changes of great magnitude and importance have taken place. In the 50's we were still, on the whole, a homogeneous people, to whom old Anglo-Saxon laws and customs were well adapted. The adventurous pioneer ever differed from his more cautious stay-at-home brother, but when all was said, both still acknowledged the same family ties.

These brief years since the Young Women's Christian Association came into being have seen us absorbing people of every blood, every old-world culture, religion and tradition, till the Anglo-Saxon is only one of the many Americans. Perhaps the swift moving of our progress has itself been the factor that has kept us stable amid confusion, for stable we seem to be, and something distinctly "American" we certainly are.

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Our ways have changed. Our work has changed. Our country itself has changed. The mountains and plains are in their accustomed places, but how different is even the physical aspect of the land! Great forests are gone, rolling prairies are cultivated or covered with trees that man has planted, vast countrysides have been turned into closely built suburban areas.

Have all these outer changes left us the same people that our grandparents were? Do thoughts change? Does the inner man remain the same? What about our philosophies and our religion?

Certainly there are changes in the field of thought. Scientific research has brought an element of certainty into some departments of thought and built up great volumes of known and tested truth. Medicine, for instance, eliminates most of its former guesswork. Chemistry takes the element of chance out of many an industrial process. Even the farmer can tell to a nicety what fertilizer his soil needs. Science supersedes luck. The realm of the providential grows narrower.

Perhaps the elimination of chance and the substitution of weighing, measuring and testing in natural science have changed our demands upon other lines of thought. We are impatient of any world of chance or of anything still not fully known. Our sociologists and economists search for exact formulas. Our workers in the social field count and measure and look for a "transferable" method.

CHAPTER II

Women Move with the World

*Few know of life's beginnings—men be-
hold*

The goal achieved;

*They count not life's first steps, and never
think*

Upon the many miserable hours

*When hope deferr'd was sickness to the
heart.*

—LETITIA E. LANDON



Women Move with the World

WHILE Mother Eve has generally had to take the blame and the responsibility for the doubtful move away from the easy life of the first garden, her daughters have seldom shared in the credit for the world movements that have been going on ever since.

Isabella cast her jewels on the waters of the Atlantic and the gold of the Incas returned on the tides to Spain, but credit for an adventure of faith all goes to Columbus.

In the nineteenth century all men declared that "the hand that rocks the cradle rules the world," but that same hand was not trusted with purse strings. Indeed, Gissing¹ seems to be right when he says that, judging by the heroines and "good women" of much nineteenth century fiction, man's ideal woman was "a nice, clean little moron." She was petted and oppressed, loved and laughed at, admired and patronized. Her place in the world was of man's making and bestowing. If a man prospered, she was useful to hang his wampum on, that the world might

¹ Gissing, in *Charles Dickens, a Critical Study*.

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see his success. If he failed miserably, she was still his devoted slave.

In the United States the constantly moving frontier, that line that every generation picked up and carried farther west, saved us from this woman as the American type, although she might linger as an ideal in the secret places of men's souls. Women of brains and ability were an asset in pioneer² life, and the story-book kind were rapidly weeded out by the merciless hardships of the frontier. Pioneer women worked shoulder to shoulder with their men and commanded the respect as well as love of husband and sons. Yet everywhere, as the frontier vanished and life grew easier, and prosperity rather than adventure was the goal sought, though the self-made man was the admired American, originality or independence in woman was frowned upon. Therefore outwardly women tried to conform to a man-made pattern. The self-made woman could not come into her own till a later day and her making was to be a long, slow and painful process.

But women who were descended from colonists and pioneers knew their powers and their values, actual or potential. Woman had known work and equality and her daughters longed for them again. Before the middle of the century there was talk of "woman's rights," and demands were made for political equality—where naturally a politically minded people whose school histories featured principally the Revolutionary War, would begin.

These demands were made by a few thoughtful

² Huntington: *The Character of Races*. Chapter XXI.

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women, but they struck a responsive chord in the minds of many, and might soon have roused a stronger following had not the wrongs of the slave constituted a greater demand upon the sympathies and efforts of the women of the country. But at least there was a beginning of woman's recognition of women as a group in society, though with most the epithet "strong-minded woman" was enough to silence her opinions, if not to change them.

The Civil War led women to a further discovery of each other. Many a village was almost without men except the old or helpless. Want drove women to work for money if work could be found, and the needs of the "boys" in the field and camp led women to unite in work to provide delicacies and necessities for husbands and sweethearts.

Barring an occasional "Dorcas society" or missionary "mite society," the soldiers' aid societies were the beginning of any country-wide grouping, and particularly of the meeting and working together of women of different denominations. The Sanitary Commission furnished both a cause and method of work, and every northern village had its soldiers' aid society. There were sewing and knitting as in the Dorcas societies, but there were also officers and minutes and a beginning of parliamentary procedure, and, most important of all, the members met and worked not as Methodists or Presbyterians but as women.

When there were no longer sick and wounded soldiers these societies disbanded, but women did not forget that there was power in united effort, and for

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seventy years women's organizations have continued to multiply. The cause of abolition had been won, but women, unlike their brothers, were awake to other needs. Their men came home seasoned veterans but often with broken morale for the ordinary duties of life. Excessive drinking cursed the families of high and low. Temperance became a great "cause." There was a new interest in "woman's rights," and in Christian missions at home and abroad. There was a new feeling that women counted and, after the success of the great Sanitary Commission bazaars, that they could even "raise money."

In addition there came culture clubs and study groups and finally, with higher education and the ballot achieved, there came *alumnæ* organizations and civic associations for every public purpose under heaven, from village beautifying to securing world peace and international understanding and friendship.

It was during the same period that the question of higher education for women was settled. It is difficult for young women today to realize that when the Young Women's Christian Association began its work the opening of a few schools of higher education to women was too recent to have affected the general attitude toward the idea of a "learned woman." Ridicule was still the weapon most in use against the ambitious girl. The clergy, in the main, had not changed their minds since they had eloquently prophesied, after the first public examination of a girl in geometry, that the continuance of such

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unnatural education would bring about the "speedy dissolution of the home and finally, therefore, of the state itself." Only a woman of faith and vision could have believed, in the sixties, that her granddaughters would go to college as a matter of course and could look forward to entering a business or profession without difficulty or adverse publicity.

Harriet Martineau reported in 1840 that seven occupations were open to the women of the United States. They were teaching, needlework, domestic service, keeping boarders, and work in cotton mills, book binderies and printing offices. Of these, typesetting and book-binding were the only employments not part of the old household crafts, for it was not until the Civil War that the teaching done by women went much beyond that of the earlier dame school.

One needs only to make the comparison with things as they are today to realize the limitless extent of the change in women's work, regardless of what may be thought about its direction or its consequences.

Woman has ceased to be a plaything and has become a personality. She has risen from being an economic burden on man to being an independent individual, no longer either necessarily or preferably ignorant. The learning of the world is open to her. Women, after knowing each other for centuries only as rivals,³ have learned to know, to value, to love each other, to work together, and to find real recreation together.

³ "Two women placed together makes cold weather." *Henry VIII*, Act 1. Scene 4.

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Woman's legal status has changed from that of a child to that of a citizen. In the 1860's she was legally irresponsible even for a crime, provided it was committed in her husband's presence. A married woman had no property rights. If she worked, her wages belonged to her husband. The years that have made her a person in the legal sense have surely brought to her a sense of responsibility, and she now knows as well as does her brother what it is to be liable for her own acts. She has developed a tendency to study action in advance, to try to foresee consequences. She is moving from caprice toward thoughtful decision. She is not contented with the merely accepted or conventional. She knows that the customary and the good are not synonymous. She has accepted social as well as individual responsibility.

Not every woman has thus moved from a customary to a logical level of ethics, but that a good minority have done so is great gain.

Intellectually how deep do the changes go? In what essential respect has woman changed? Has she changed her mind?

She was always capable of love and sacrifice. These virtues and her beauty have been sung through the ages but they were apparently not incompatible with very different traits, if we may judge again by the novelists and poets.

. . . *"Who can describe
Women's hypocrisies! their subtle wiles,
Betraying smiles, feign'd tears, inconstancies!*

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*Their painted outsides, and corrupted minds.
The sum of all their follies, and their falsehoods."*⁴

*"Woman's at best a contradiction still."*⁵

*"A woman is the most inconsistent compound of
obstinacy and self-sacrifice that I am acquainted
with."*⁶

If we grant a measure of truth in these unpleasant lines, we remind ourselves also that the oppressed and enslaved must ever win by subterfuge, and perhaps a docile, man-made woman did carry diplomacy to a point where it became a doubtful policy. What have the last seven decades of education and freedom done to woman?

One way of judging the advances made in women's minds is to study what they once read and presumably thought about or enjoyed. In the middle of the last century girls were reading *Queechy*, and *The Wide, Wide World*. Apparently young "persons of sensibility" enjoyed these, though a heroine who constantly bursts into tears does not seem appealing now. Later there were the Elsie Books, in long-drawn-out series. Church (denominational) papers furnished much of the serious reading in most families, and, though consisting largely of sermons, were known to be read even on week days. The American poets were well known and every weekly newspaper had its poets' corner, which furnished

⁴ Otway: *Orphans*.

⁵ Pope: *Moral Essays*.

⁶ Richter: *Fruit, Flower and Thorn*.

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material for the family scrapbooks where everybody's favorites were preserved.

Harpers Magazine had pages devoted especially to women readers. *Leslie's*, *Home and Fireside*, and other magazines and papers furnished love stories, saccharine and rather cloying, to suit the taste of sweet sixteen, which adolescent period, by the way, was considered the most attractive age of woman!

Sunday school books multiplied rapidly but perhaps were read most where other books were scarcest.

Dickens's novels were widely known, however unpopular his *American Notes* may have been, and Scott and Wilkie Collins were almost universally read.

Augusta J. Evans and later Mary J. Holmes and E. P. Roe wrote the novels that were most read by girls, and their heroines were imitated by many of the readers.

Perhaps a quotation will best illustrate the theme. In a light dinner-table conversation, the fair heroine of *St. Elmo* remarks, "I think, sir, that the noble and true women of this continent earnestly believe that the day which invests them with the elective franchise would be the blackest in the annals of humanity, would ring the death knell of modern civilization, of national prosperity, social morality, and domestic happiness, and would consign the race to a night of degradation and horror infinitely more appalling than a return to primeval barbarism."⁷

⁷ Augusta J. Evans: *St. Elmo*, 1866.

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A careful study and comparison of what has been written especially for women through these years seems to show a gradually lessening emphasis on sentiment and romance, with a slowly growing tendency to dull and dreary realism under the guise of a search for truth; a decreasing interest in theology and sermons, with an increase of material on household efficiency, social betterment, popularized science and, finally, national and world affairs.

Women's interests today are as various as those of men. Some women are as narrow in their interests as is the most specialized man, and others are as broad as the broadest and most cosmopolitan. If woman was once what the literature addressed especially to her would indicate, we may safely say that in a half-century she has changed her mind.



CHAPTER III

A Backward Glance Along the Traveled Way

*Thy saints, O Lord, who now rejoice with
Thee high in the kingdom of the sky,
Waited the coming of thy glory all their
lives, trustfully, very patiently.
That they believed in, I believe in too;
That they hoped for, I hope too;
Whither they came,
Thither I trust that through thy grace I
shall come too.
Till then I walk in faith, strengthened by
the pattern set by them.*

—THOMAS À KEMPIS



A Backward Glance Along the Traveled Way

INTO the world just gathering its forces for the most swift-moving changes in history, a Christian woman's movement was born and after a few experiments, named the Young Women's Christian Association. It began in the United States with a women's prayer circle which was the direct outcome of the great religious revival of 1857-1858. From the beginning there was present the idea of responsibility for other women and a desire to help them, as well as the purpose of strengthening the personal religious life of the participating and organizing group.¹

The first American Association,² that organized in New York in 1858, stated the duties of members as follows: "They shall seek . . . young women of the operative class, aid them in procuring employment and in obtaining suitable boarding places . . . establish Bible classes and meetings for religious

¹ At the end of a year's experiment the New York Association had discovered the close connection between its two purposes and revised the preamble of its constitution to read: "Fully impressed with the belief that their own personal piety may be greatly promoted by associated effort." . . .

² For detailed history, including England, see *Fifty Years of Association Work Among Young Women*. Elizabeth Wilson.

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exercises at places convenient for them," and the Boston Association in 1866 declared its object to be "the temporal, moral and religious welfare of women dependent on their own exertions for support."

The Christian women of Boston had formed a plan for a Young Women's Christian Association in 1859, but the ministers of the city, after considering the matter in their meeting, advised against it, and it was not until the Civil War was over that women were able to carry forward such an undertaking on their own judgment alone.

That war, and the years immediately following, increased the need for such an organization by bringing many young women into the cities to seek employment, and it was especially the increasing number of girls living away from home that aroused the maternal solicitude of Christian women.

Later, when a few buildings had been bought or rented, it was with great surprise that these women discovered that young women living at home were as eager for some of the privileges of the Association as were the girls who found their home in the new buildings. This, too, was at a time when buildings had little equipment and, so a girl of today might think, few advantages to offer.

Lack of proper housing was the first social need discovered. It was met by finding suitable boarding houses³ and later by establishing Association residences. The first service was protective, for work-

³ A service that grew into the Room Registry.

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ing women were unable to find "suitable" rooms at any price they were able to pay, and large numbers of girls from good country homes were living in places and under conditions dangerous to both health and morals. Keepers of good boarding houses for men were unwilling to accept girls as boarders, for the unattached woman had no social standing. The Association residence added to this protective feature the more constructive service of providing a substitute for good home conditions, with congenial companions and with opportunities for recreation and study.

Next to the need of a home came, for a newcomer to the city, the need of suitable employment, and help in finding it was one of the early services offered by the new organization. It is a little difficult to be sure whether this demand came first from the unemployed girl or from the housekeeper in need of domestic service, but at any rate, all of the usual perplexing problems of employment work were present from the beginning, and gradually, in attempting their solution, better methods were evolved and in addition, many new forms of service were added to the work of the Association.

Most of the young persons who knocked at the newly opened door of opportunity for women were totally untrained and meagerly educated. Those who came from the best country homes, where efficiency and good management prevailed, were looking for something different from domestic work, and those who sought domestic service were unskilled and with low standards. There was consequently

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little delay in recognizing the need of women for vocational training. This meant, as a first attempt at meeting the need, the installing of the great new invention, the sewing machine, and the teaching of its use as well as of skill in hand sewing, by volunteer teachers. The beginnings of instruction in the domestic arts, especially cooking, were also made early, and by 1879 the Boston Association had cooking classes attended by women of leisure and also a full-time course of three months for a resident class of girls.

Out of these experiments grew the first cooking class for public school girls, which later led to regular courses in the public school. This (in 1880) seems to have been the first instance in which the recognition of new needs by the Association and its experimental work in supplying those needs led to the beginning of the same service by another agency.

Calls for domestic help were so urgent in Boston that there was only one worker available to twenty positions offered and this led the Boston Association to realize (in 1887) that not all the young women pouring into the city came from rural New England, but that every steamer was bringing hundreds daily from Great Britain, Germany and the Scandinavian countries to seek a livelihood here.

Thus the perennial American need for household labor led to the first service for girls of foreign birth and other mother-tongue than English.

It was soon seen that employment work dealing with domestic occupations neglected those young women unfitted by strength or taste for such work,

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and a second form of employment bureau was begun, first called a Business Registry.

Again the need of training for women seeking positions was discovered, and instruction in book-keeping and penmanship was given in 1868. There were classes in telegraphy in 1874, and stenography seems to have been taught first in New York in 1880, with typewriting several years later.

By 1884 a Young Women's Christian Association, in addition to a residence and food service, expected, as a regular part of its work, to offer vocational, cultural⁴ and religious courses, opportunities for physical education and employment help.

About this time, Miss Drinkwater, of Boston, having made a detailed report of the varied work of the local Association, was challenged (how modern it sounds!) by a questioner to tell "what the Association was doing in the line of religious work." She replied, "Soul winning and Christian character building *through a score of means.*"

In 1893 these methods of *Christian* work were outlined under twenty-four heads. In addition to the clearly religious methods which ranged from family worship in residences, securing church attendance and "teaching the ignorant to read and furnishing them Bibles," to training young women and sending them out as missionaries, teachers, Young Women's Christian Association secretaries, pastors' assistants and organizers of different kinds of religious work, the following are listed:

⁴ Astronomy and botany are listed in one of the earliest reports.

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By aiding them in the selection of suitable boarding places, and by friendly visits and relief in trouble.

By meeting girls at the wharves who arrive as strangers on our shores and ministering to their bodily and spiritual needs.

By practical application of the truth to individuals.

By loans and gifts of money to poor but worthy girls, temporarily ill or out of work, or otherwise in special need.

By aiding ambitious girls to an education with the hope that their talents will be consecrated to God's service.

By teaching young women the proper relation of body to mind and spirit and their personal responsibility to God in its care and development.

By placing the unskilled under religious influences while being trained in some branch of industry.

"By the above means," the statement ends, "the
————— Association is permeated with general religious instruction."

The first women's student Association was organized in 1873. Within a decade several states in the Middle West had state organizations, and by 1886 five state organizations sent delegates to a conference where a national organization was formed.

The first Associations were in middle-western co-educational schools, where the women students had had a chance to see the Young Men's Christian Association in action. From the first, the Association served as a means of expression for the religious life of women students, through worship and self-

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regulated study and discussion of Christian truth and its social applications.

Student summer conferences were early developed and have been of great service in bringing together women from different types of schools and from various parts of the country for consideration of their own most vital problems and the great social and religious problems of the world.

American women students affiliated with the World's Young Women's Christian Association in 1894 and one year later with the World's Student Christian Federation.

The year 1886, which saw the first national meeting of students, saw also the beginning of the Student Volunteer Movement for Foreign Missions, and interest in missions and in the new World's Young Women's Christian Association, after its formation in 1894, grew together. In 1895 the first American secretary to an Association in another land went to India. In 1899 the American Committee created a Foreign Department which in the next seven years sent out ten secretaries to India, China and Japan.

By 1871 there were Associations in twenty cities, and many experiments were being made in work for women, from holding religious services for the members to visiting women prisoners, selling the handiwork of indigent gentlewomen, and caring for the children of women day laborers.

Gradually, as organization developed and as members from various cities met together in conferences and conventions, there began to emerge a clearer idea of what might best be the work of

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women associating in work for women. Women's Christian Associations added to themselves Young Women's Branches, and maternalism began to give place to sisterhood, so that at last there was talk of the value of working *with* rather than *for* women, and a growing understanding of the fact that the greatest human and spiritual values were garnered by the worker rather than by some passive object of her pious efforts.

So year by year there was a clarifying of ideas. Year by year two varieties of discoveries were made. New groups of needy women were found, or new kinds of needs recognized, but it was seen that not every such discovery meant the addition of a new department to the Association. To meet the need might be a necessary and a Christian work, but it did not follow that the method of associating women for work together was the efficient way to accomplish it.

Most Associations early decided that their work was "formative, not reformatory," and held to that decision. As membership widened and the matriarchate lessened as a governing force, there was continued analysis, experiment and change.

Widows skilled in needlework did not need employment service, they needed a market for the wares they could make at home. Mostly destitute, they were helpless to create such a market. A few Associations began to provide exchanges for women's work. Presently it was seen to be a valuable individual social service but a specialized one, not to be carried on by the group served, so these

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exchanges were first made self-supporting and then separated into an independent agency.

Women traveling alone needed help and protection to a degree that can hardly be fully realized to-day, for our "white slave laws" have made a great change, as has woman's increasing ability, through education and wider experience, to protect herself. Travelers were a temporary kaleidoscopic group. They could not help themselves by "associating." The Young Women's Christian Association saw the need and provided special workers; then saw the problem and helped to organize a society specializing in this one work.

The children of poor working women were locked in the rooms of tenement houses while their mothers were absent on a startlingly long work day. Neither the children nor their mothers could "associate" for self-help. Some Associations started day-nurseries and kindergartens, and carried them on for a decade or more, and then were able to organize day-nursery and kindergarten associations to specialize in this service.

Delinquent girls and unmarried mothers could not pull themselves back into normal society by any amount of cooperation. Destitute families were cared for by many an Association for a time. Here again there were discovered needs and fields of work, but not Association fields, and charity organizations and family case-working agencies were promoted by some of the first Associations.

So the Young Women's Christian Association grew in wisdom as it grew in size, and discovered its

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work in the *fundamental needs of normal young women* who learn together to cultivate body, mind and spirit, with a chance for each person to find help along the line of her greatest need, and to gain a knowledge of her possibilities and greater opportunities.

Along with the development and strengthening of local city and student work there went throughout the nineteenth century a growth of national consciousness of the Association as a unified movement.

The first intercity meeting was held in Hartford in 1871. Eight Associations were represented out of the twenty that had been invited to send delegates. Two years later seventeen Associations represented by forty-eight delegates convened in Philadelphia and printed with their report a list of thirty-two cities where Women's Christian Associations had been established.

In 1875 the meeting in Pittsburgh named itself the "Conference of the Women's Christian Associations of the United States and British Provinces,"⁵ discussed a suggested constitution, and provided for an executive committee which should not only prepare for the next conference but should promote the work of existing societies and stimulate new organization.

It is a temptation to linger over convention and conference history with its ever-rising crescendo from the little group at Hartford to recent gather-

⁵ Changed to "International Conference of Women's Christian Associations" when the constitution was ratified in 1877.

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ings of three thousand women and girls, but there are other stories that must be briefly sketched.

Only a fraction of the membership could hope ever to attend national conferences, but intercity and intercollegiate meetings were found to be so valuable that means had to be found of opening these privileges to larger numbers, and the method of summer conferences amid beautiful natural surroundings was early developed. Such conferences have served many purposes. They have been, variously, places of spiritual uplift and restoration, training sessions for volunteer and employed workers, opportunities for promotion of new work, and recreational devices. Here new methods have been hammered out in discussion, new interests have been developed, and personal lives enriched.

If this were an organization history we could dwell upon the welding into one national movement—the Young Women's Christian Associations of the United States of America, of the American Committee and the International Council, and in 1906 the election of the National Board,⁶ its executive body; the subsequent growth in number of members and local units; and the improvement in the practice of all the Association's varied techniques of work, made possible by well-organized national departments for study and field service.

⁶ See *Fifty Years of Association Work* and *Grace Dodge: Merchant of Dreams*, Womans Press. To write even the briefest résumé of the history of the Young Women's Christian Association without mention of the great leadership, both volunteer and employed, which has guided it in its progress from the beginning, is to omit what might well be the best possible history. The reader is referred to the recorded lives of three great women, Grace Dodge, Mabel Cratty, and Florence Simms, as published by the Womans Press.

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Perhaps the close relationship felt by national and local units, or rather the essential oneness of the movement, is partially the result of the long delay in consummating a truly national organization. The present organization, with its National Board, grew out of the felt need of local units for a democratic union which would bind them into a national unit and yet preserve their local autonomy. The result is not one "overlord" but a national organization of Women's Christian Associations, in whose policy-making every local woman may have a share.

The World War, like the Civil War, proved to be a great crisis in the lives of women, in America as in Europe.

The Young Women's Christian Association found itself confronted with gigantic tasks and responsibilities. Like Jack's beanstalk, the seed it had planted in the morning was ready to carry it into the unexplored blue in the evening, and there were unknown giants to conquer there.

It became evident that the Association had the confidence of the people of the country, who believed that this organization understood young women and their needs, and that it could be trusted with large sums of money to carry on the emergency work that arises when a nation girds itself for battle.

There was work to do in the cities where the camps of the army in training were located; in the great port cities where women went to see their men before they sailed; in the places where war industries mobilized armies of women from every corner of

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the country; and also in the camps and hospitals, refugee stations, and cities of Europe. There was vastly increased need for work among industrial girls, school girls and foreign-born women, and to meet these demands at home and abroad there must be workers in numbers hitherto unheard of, which meant increased pressure upon those who recruited and trained personnel.

When the emergency was over the National Board found that the Association had acquired many new units of work; that it was employing a greatly increased number of workers, many of whom were new to its work; that the time of "war giving" was over, but that women needed the Associations as never before. Changes in women's lives that had been thought to be temporary war arrangements proved to be permanent conditions of life. The world was never to be the same again, especially as concerned women.

The number of women living and working away from the homes of their families was enormously increased, but of far more importance were the changes that had come in manners, in morals, in education and methods of thought, in freedom of women and equality of the sexes, in the influence of the church and in religious thought. Women in great numbers needed everything that a Christian agency could give them.

To meet the needs of the new day and the increased volume of work, local, national and overseas, new organizational machinery was imperative and the old had to be adapted to new uses. The Na-

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tional Board met the situation by reorganizing and centralizing national work in the interest of economy, better administration, more efficient field service and a greater national unity.

CHAPTER IV

The Association Moves

*New occasions teach new duties; time
makes ancient good uncouth;
They must upward still, and onward, who
would keep abreast of Truth.*

*. we
ourselves must pilgrims be*

*.
Nor attempt the Future's portal with the
Past's blood-rusted key.*

—JAMES RUSSELL LOWELL

The Association Moves

THE Young Women's Christian Association came into being in an unspecialized world. Pioneer conditions had demanded that both men and women should be able to "turn a hand to anything." Indeed "Yankee handiness" and "Yankee notions" were proverbial. The same man was still "carpenter and joiner" and could build a house and then make very good furniture for it. Doctors were general practitioners and also druggists. One teacher taught the whole school curriculum, and a lawyer would take any case in law or equity.

Women had practically all been engaged in the same business, which included the beginnings of many trades but demanded specialization in none. Therefore when groups of devoted women organized the first Associations they could not have imagined that the work would outgrow their ability to accomplish in the time they could spare from home responsibilities, nor that technical skills and even professions would develop from the experiments they were making.

When residences were established it was manifest that it was a full-time business to run them, and matrons or "directresses" were employed, but volunteers continued to carry the employment work,

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manage libraries, and direct evening pastimes, as well as to lead religious services and preside at business meetings. These courageous, hard-working associates assumed responsibilities, decided policies, made plans and carried them through to successful completion.

But as time went on, more and more varieties of work were developed to a point which demanded some woman's entire time and an increasing amount of specialized skill. As so many of the crafts of the world in which men later specialized grew out of primitive women's household arts, so now these volunteer workers found that they had made the first steps in the direction of new professions, which began to be turned over to full-time and therefore paid workers. It was natural to use the title "secretary" for these employed workers; that term was in use by church boards, and the Young Men's Christian Association had used it from the first. The employed associate of the organization became its "executive secretary," but one of the great achievements of the Association has been that from the beginning she has also been one of the association of women. Volunteer and secretary have carried on the work together. Each is an essential part of the plan and personnel of the Association.

Volunteers serve in many ways. Some are part-time technical workers, teaching classes, leading clubs, organizing activities. Others give their best service as members of the policy-making group. Nowhere is the growing democracy of the Association more evident than in the present-day tendency to

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include representatives of every group of women in the policy-making body of volunteers.

The "secretary" today may be an administrator, an executive, an expert in domestic science, a technician in almost any line of social work, a specialist in religious or some other department of education, or an expert in community organization.

There were no secretaries at the convention of 1886, but in the following years their numbers increased so rapidly that they discussed their professional problems by themselves in 1889. The need for professional training was almost at once recognized, though in a period when any training for social work, except by apprenticeship, was unknown, the dream was not easy to realize. Nevertheless it persisted, and experimental training courses for Young Women's Christian Association secretaries antedate most professional courses in social engineering and methods of social work. More recently has come a movement for organized training for volunteers.

From the beginning the Association studied constantly the needs of individual women and girls. To this continuous survey has been added in the twentieth century the exploration of previously unreached communities. Women in small towns, in rural places, in isolated homes, in the foreign communities of America, as well as in the cities and colleges, are more and more being brought into one great fellowship of Christian associates.

With open minds and broader vision the membership is able to see that unity is not in program or in

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type of work. A large city Association may offer a score of services and yet meet the social needs of its members no better than one club or activity meets those of some group of women in a country by-way where the old individualistic culture is just groping toward associated endeavor.

When the Association began its work women were not skilled in organization or administration. Each city emphasized the work that appealed most to the local leaders, and organization developed slowly. Usually it crystallized around a building, and when a new work began in this center, a committee of interested women took it up and developed it to the highest power made possible by the abilities of its members. A strong committee might develop a small line of work beyond its needs or its appropriate proportion to the whole. A weak committee might allow a most important piece of work to languish or to die.

When gradually a sound organization had been developed and skill acquired in its administration, it was found that the plans had been made to fit the ordinary city of the early twentieth century and that the structure was top-heavy for towns, so again by slow and careful work a structure was built adapted to the needs of these smaller communities, but embodying the same, now tested principles of purpose, policy, and method.¹

Another discovery of the Association has been that the machinery of organization evolved in and for cities and towns does not fit the less mechanized

¹ See pamphlet *The Association in Towns*. Womans Press.

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rural community life, and rural community² specialists have rebuilt that machinery and adapted it to the work in districts, including villages and open country. Again it has been proved that the association of Christian women is greater and more real than any organizational machinery or program method or device, and many rural women and girls are now adding their contribution to the volume of the movement and participating in its dividends of fuller life. They are learning, like the associating membership everywhere, to understand the needs of womanhood the world over and thus to increase their own ability to participate in a movement to meet those needs, and while they enrich their individual lives, they also generate a new spiritual power within their communities.

At the peak of immigration the national Association awoke to the needs of the foreign-born woman, and, studying those needs, discovered the foreign community, the real "habitat" of the transplanted American of other than English speech, and of her sons and daughters. This discovery led to the development in large cities of an Association branch, the International Institute, adapted to function in and for foreign communities, and of Foreign Communities Departments in smaller places.

While all these forms of organization were being perfected, the large American cities continued to grow until they had spread over great areas and had in many instances absorbed outlying towns, some of which already had Christian Associations. The cir-

² See *The Y. W. C. A.—What Is It*: Womans Press.

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cumstances called for renewed study of cities and the setting up of new administrative machinery to meet changed American community life. The result was the so-called Metropolitan Young Women's Christian Association. This is not the place to describe this plan nor is it necessary to repeat what is well said elsewhere,³ but it must be cited as an evidence of progress and of the adaptive evolution of the Association. The metropolitan plan frees the Association from many of the organizational difficulties and embarrassments that developed with city growth, for it makes all branches autonomous, whether they serve geographical areas in city or suburb, or human areas, as do the colored branches and International Institutes.

The self-government of branches decentralizes certain responsibilities, so that there is a field of work for many more volunteers. It also allows much more variety in the development of service and programs for particular needs. At the same time there is the advantage that it is possible to centralize varieties of work, such as industrial or Girl Reserve, to the great strengthening of method and personnel, while these departments have the benefit of the increased number of volunteers sharing in their labors and reached by their philosophy.

City, student, town, rural—this calls the roll of community units at this writing, but experience and history teach us that further variations must develop as the Association continues to penetrate the world

³ See *The Place of the Young Women's Christian Association in Cities* (revised edition), Mary Sims. Womans Press.

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of women and to interrelate and integrate the component parts of that world. For the Young Women's Christian Association is a living organism, not a machine with standardized parts that may be sent out from headquarters and assembled by any social mechanic. It must strike deep roots into the soil and become an indigenous growth if it is to bear fruit, and that fruit will have different flavors in varying soils.

While the bulwarks of organization were being strengthened, business went on as usual and discoveries of many kinds were made. New methods of work were constantly tried. New and different uses were found for the Association as an instrument of social service.

In nineteenth century days when it was found that not all the needs of all women could be met by the associating method of a membership organization, help was given in the organization of new societies for these special purposes. In the early twentieth century it began to be seen that there were still other categories of women who needed the Association's service and fellowship but who for different reasons were still outside. Again studies were made, methods and programs were slowly and experimentally developed, and the Association began to include more and more types of women in its fellowship.

Although the first social service of the Young Women's Christian Association was planned for self-supporting women, it was found in the first decade of the twentieth century that industrial workers were almost entirely outside the Association fellowship.

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The reasons lay in the two great areas of most rapid social evolution, that is, in the nearly complete change in industrial method and management, and in the still more swiftly moving changes in the lives of women.

Since the organization of the Association, women of the sort who had gone into early New England textile mills or kitchens had found or made for themselves opportunities for education or training and turned toward schoolrooms, business offices, and other professional or semi-professional occupations. The women in factories in the twentieth century have, on the contrary, grown up during the industrial period and usually in industrial, not rural, families. They are an indigenous part of their environment, which differs in important respects from that of other women in the Association. Not only is this true of their work life, but their religious life may often have been formed and directed by churches that were but little known to the Association of the nineties. The modern industrial woman had to be studied and a place made for her in the Association.

In addition to the changes wrought by revolution in industry and progress in women's education, immigration had been weaving new patterns in the social fabric, and by 1910 the Association became aware that there were now in the country great numbers of non-English-speaking Christian women in other than the original American Protestant churches, women with folk-ways and a manner of social thought different from those of the women

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who by this time were the inheritors of the Association.

They needed all that the Association had to give to other women and they needed the friendship of other groups, but since they were of many languages and varying cultures they had first to be studied and understood, and they must have the Association adapted to their use.

Since with many of them the family rather than the individual was the recognized unit of society, a new approach to the community had to be made in order to reach the women and girls. And since they were the newest and least adjusted group in American life, their individual problems were many and various and the secretaries who led the work had to be skilled in helping personality development through case-work technique.

With the coming of immigration restriction a whole new field of problems developed, and new knowledge of the law and skill in untangling complications had to be acquired and applied.

The Association had reached its majority before there was in it any recognition of younger girls, and not until 1887 was there even one employed worker for them. Twelve years later the number of "junior department" secretaries had grown to ten, and many other Associations were making scanty provision for the adolescent through margins of time of secretaries or volunteers, and in ways that principally were imitations of the general organization for adult women.

Not until 1909 was the adolescent girl considered a worthy subject for a conference program, but from

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that time on, the psychology of adolescence and the social needs of girls under eighteen have been faithfully studied, so that today the younger girl membership of the Association has reached some 230,000, and a highly specialized program for them has been developed.

The Association of American women would be incomplete if it did not include the Indian woman, and the national organization has long since affiliated Associations of Indian students. More recently ways have been found to help the Indian girl to continue Association fellowship after she has left her school and become part of the life of some American community.

When the Association began to study its membership with a view to better understanding and service, it was found that a majority were young women in business, though up to that time there had been little or no recognition of them as a group in local programs, nor in conferences and conventions.

The young woman at work in the business world is likely to have an individual task and often one that has neither chance for advancement nor great interest in itself. She therefore particularly needs opportunities for group life, and interesting study or leisure-time activities. For her the democratically governed club and all the methods of self-help by associating are ideally adapted.

In local clubs, through federations of clubs, and in conferences, business and professional women both benefit by and add new values to the Young Women's Christian Association.

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Among women students the Association has been a genuine Christian student movement. Beginning with Bible study and worship in the seventies it has carried its Christian attitude of mind into many departments of thought and has reached social conviction and action. Today the National Student Council is organized on an interracial basis and does much to promote understanding and tolerance.

In no part of the Association was the trend in women's intellectual life away from mere learning and accepting toward thinking and deciding, so early observable as in student groups. The first student Associations accepted the purpose as originally worded, and church membership seemed to them, as to others sixty years ago, a natural basis of membership in a Christian organization. But later, women students began to feel that they must have a reason for their Christian faith, as they had for other beliefs and opinions. They were no longer willing to use the creeds of the churches as a protection from the labor of thinking. Therefore they studied their foundations of belief, and out of careful, conscientious student thinking has come much of the impetus toward changes in basis of membership and statement of purpose in all types of Associations.

Colored young women are found throughout the Association in city, town, and student organizations. In some large cities they have established branches with buildings in convenient locations where they can develop leadership and acquire experience in planning programs and managing organization affairs.

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The pendulum swings back to the home woman, once the only type of woman, but now one group among many. The Association provides many places for her, from service on the Board of Management to housewives' clubs, farm women's clubs, and corresponding membership for women far from any organized Association.

For work with these different types and groups of women, departments of the National Board have been organized. Those organized since 1900 began their work by careful study of the women or girls who are their special interest, and not until they knew the environment, background, needs and wants of their group were programs and policies developed. Each department continues to carry the threefold work of continuous study, of program development, and of the education of all the women of the Association in an understanding of women and their problems. Without this constant service of departments to the end that all women may know each other there could be no effective associating of the whole membership.

This is equally true of the department charged with responsibility for foreign work. It does not begin and end its work with the sending out of American secretaries to the thirteen other lands now including American secretaries in their personnel. It must also bring to every Association member a knowledge of those countries, and this is not a mere reporting of work done but an attempt to help American women toward a better international understanding, and especially toward a fellowship with

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women of other lands by means of real knowledge of their lives and problems. It must be more clearly understood that in other lands, as in our own, the Association is a cooperating organization of women, and that the American secretary abroad is one of an international staff, working with, as well as for, the women of the country. The Association's foreign work has already shown the result of this idea and instead of an American work abroad there is a mutual sharing of member units in the world-wide Association.⁴

The early Association saw three needs of women for education. First came religious education that would be Christian but not denominational. This began with Bible classes but was soon enlarged to include the study of Christian missions and later of comparative religions. Second came the need for vocational training. Beginning with sewing and cooking, the Association has supplied training for many trades, for business, and even the beginnings of professional education. The third was the need for general education, for which most women had few opportunities in the early days, and working women, when there were no night schools or extension courses, no opportunities at all.

In some large Associations these needs were met by gradually organizing real educational institutions, whose service was for the individual development of more or less disadvantaged young women. As other

⁴ See *International Threads*, Helen Thoburn, Womans Press, and *Foreign Facts*, free from Foreign Division.

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educational opportunities for women have developed, the educational service of the Association has changed. There are not now so many young women with deficient early education, and the public schools provide for them, and even offer vocational training, which, until comparatively recently, was considered outside the province of state schools.

The Association now finds that in addition to religious training the supplement to public education most needed is preparation for better use of leisure time. This may include health education, or acquiring interesting skills, or better knowledge of the world as the setting for human life.

Better early education has made it possible for women to continue intellectual growth and to increase their interests throughout life, and the educational program of the Association must include constant study of these new interests and preparation of material for the use of members.

A study of convention reports shows, almost startlingly, the changes that have come in the area of the interests of women as they are reflected in the Association, and serves to show also what differences have necessarily come in educational method, subject matter and objective.

When women from Associations in different cities met together for their first national conferences they considered such questions as the establishment of systematic payments, the securing of efficient committees, the best methods of Bible study, the expediency of having a department for training in sewing in the residence, boarding homes, and "American

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girls for domestic service." Some of these questions would now be left for training courses, not discussed at conventions. Others are quite obsolete. But they serve to illustrate the growth in the Association, and the enlargement in women's interests.

Today national conventions have moved into areas of thought that were once outside the ken of the average member. They are considering, and the "average member" is taking part in the discussion of, such matters as unemployment, agricultural conditions, international relations, and the cause and cure of war.

Surely the Association moves.

CHAPTER V

The Association in Action

*Please God to keep us growing
Till the awful day of mowing.*

—CHRISTINA ROSSETTI

*Years of the Modern! Years of the unper-
formed!*

*Your horizon rises. I see it parting away
for more august dramas.*

—WALT WHITMAN

*As you bear rich fruit and prove your-
selves my disciples, my Father is glorified.*

—JOHN XV: 8 Moffat Translation

The Association in Action

IN order to secure the values of association there must be concrete plans and programs, good methods and sound technique, as well as organization and purpose.

In one of its aspects the Young Women's Christian Association is an *instrumental association*. That is, in so far as it works *for* women it is a tool for the accomplishment of social and individual welfare.

Its field is the world of women. For them as individuals it seeks organized personality—adjustment to the entire environment, seen and unseen, material and spiritual.

The problems and needs of women are innumerable. The causes and varieties of unadjustment are many. An organization working for the one cause of health can refuse to consider any but health problems. A relief organization can limit its field to one type of case. But an organization working for women cannot greatly simplify or limit the problems it will try to solve. It will deal with women who are unadjusted because of too little money and others because of too much; women with no time for play and others with too much time; women with every advantage and others with every disadvantage.

If it is to offer the many needed services, the As-

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sociation must be eclectic in its methods, and must have workers of many techniques and varied training and interests.

No technique of work for the personality development of individuals can be perfected without a profound understanding of the individual, and since each person is a product of his times and environment, the worker who would understand one person well enough to dare to offer help in character building must pursue a continuous study of that part of our social system which is her clients' world.

The task becomes still more complex when we remember that no two people are alike or have identical environment. A knowledge of the psychology of adolescence is a necessary part of preparation for work with young girls, but any group of such girls may include individuals of different nationality background, different economic status, different religions, different home training.

A knowledge of nationality backgrounds is necessary before one is equipped to help the foreign-born woman or her daughter, but since they must be adjusted to American conditions, this knowledge is only the beginning of wisdom.

In order to help the business woman her work life must be understood, but business is only one factor in her environment. She belongs also to a nationality or a race, to a family, a church, and a locality, all of which have contributed to develop or to limit her.

To understand the individual, there must be constant study of more and more of the factors in our modern lives which affect personality. And so com-

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plex is our world that to know any factor well is a specialty. In the Association there must be knowledge of individual psychology, of industrial and business conditions in the country, of agricultural problems and rural conditions, of the changes going on in the cities and towns as communities, of the conservation and building of health, of education and educational methods, of religion, of recreation, of immigration and immigrants, of the modern family—in short, of every factor in life which conditions personality.

The Association therefore divides itself into departments that shall, first, know one great division of women, and second, apply its understanding through well-considered method and program content, and through the training of workers.

Service to any large number of individuals is dependent upon good organization and good administration of the Association as one among many social organizations. There must therefore be specialists in organization, who serve the membership through other knowledge and skills than do those who study individuals or limited sections of society, and who know and can cooperate with other organizations.

These are the community departments. By studying the problems of every type of community, by being awake to the constant changes that are taking place, by maintaining a perspective that is sometimes impossible for the worker with individuals, they keep the Association aware of fundamental trends and tendencies, and the organization fitted to

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the communities as they are and adaptable to what they are becoming. To keep this community organization functioning, sound methods of administration are as essential to the ultimate service of the individual as are good methods in small group work, education, or personal adjustment.

Since the Young Women's Christian Association is a membership organization whose work is of as well as for women, it is necessary that each woman be an active and conscious agent in understanding and developing her own character possibilities. The Association must, and does, put means of personal culture at her disposal, such as cultural and vocational classes, health education and tools for physical improvement, chances for group experiences, opportunities for religious education and for worship. But it must, and does, offer more than these. If the understanding of background and environment is necessary to the understanding of other people, it is equally necessary to the understanding of ourselves. That soul which sees itself as in a vacuum is ready to be affected by every disintegrating force around it. The childish plaint, "Nobody understands me," is that of an individual with no perspective on her own life, and no knowledge of herself.

To understand one's own background or present environment is often to be a long way on the road toward better adjustment to life, not to an adjustment that makes one a creature of circumstances but to one that gives ability to transcend circumstances where that is possible, or to see oneself part of a

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great unity and to know that no part, even oneself, is greater than the whole.

Each member of a group of active associates must learn to know herself through knowing the matrix in which she is set. Therefore the knowledge that each department of the Association acquires must be made available to all members. Although it is of first importance to the group of members who constitute the particular clientele of the department, because it deals with facts and interpretations of that phase of the social order which is their immediate and conditioning environment, yet it will not sufficiently serve the associating membership unless it is used in helping all members to understand one another.

It is often tritely said that "the world is growing smaller." Perhaps it would be more exact to say that the world of the individual is growing larger. A woman's life, and even her thought, was once limited to her home, her social set, and her church. She went to a school near home and met there only girls of her own kind or from localities and surroundings very like her own. A radius of a few miles included all the friends she was likely to see more than once or twice in a year. To most women a railroad journey was an event not often or lightly undertaken, and travel to other lands was the privilege of a very few.

Most women therefore knew only a limited group of people of their own kind, of their own way of thought, and of very similar experience. However intelligent a woman might be, however good her

THE ASSOCIATION IN ACTION

judgment, life offered her little opportunity to realize the endless variety of possible worlds in which women might live, or to have any richness of knowledge of varieties of human beings. For most men and women the world was small. Though they might live deeply they were likely to live narrowly.

Today one's neighborhood is almost limitless. Every year sees entire families exploring great sections of the country. Conferences and conventions bring together people from every corner of the world. No woman need be limited to living in a small world of people of one experience. She can in fact be a citizen of the world.

That this is true is reflected in the increasing number and variety of interests discovered in the Young Women's Christian Association. Women must understand the world and the times in order to understand individual women and girls, that they may work with and for them. Not only do country and conditions in the home, in agriculture, in business, in education and in religion become factors in the development of women's lives, but so also do race relations, international affairs and institutions for war or peace.

In the Young Women's Christian Association study of the world and its affairs is not an end but a preliminary to and a continuous part of work. Each department, having learned to know the section of women with which it is especially concerned, and to understand their immediate needs and desires, seeks to create a program that will develop in them a well-rounded unified life and prepare them for greater

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living, and to discover the method that will best apply that program.

To accomplish this end the Association uses every recognized method of work for individuals and society. It adapts to the needs of women the method of community organization and cooperates with other organizations in projects that seek to advance and improve community life. It uses the method of work with small groups, that is, clubs, in order that women and girls may secure experience in group life and group action, that the individual may enrich her own personality, may have an opportunity for recreation or artistic self-expression, and may acquire a sense of responsibility for others and for the success of group experiments.

Individual adjustments to life may often be made by the group process. Recreation, or group experience, or opportunity for study may be just the factor lacking in the individual's life. Club membership may build up personality at its weakest point, or develop its strongest points, or may be made to contribute toward the understanding, by the member, of parts of her own environment. The self-governing club may be a training in democratic processes, and in respect for group opinion or for the opinions of others.

The group method makes adjustments group by group and is concerned with the interaction between individuals and groups, and between group and group. Probably no organization has developed further or used more the methods of work with and

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through small groups then has the Young Women's Christian Association.

Many problems of individual adjustment to life are beyond the reach of this method, and in dealing with such problems the Association must use an individual method, person by person, and person to person. The first service of the Young Women's Christian Association was to individuals through housing and employment work, but it remained for other organizations which specialized in individual adjustments within the family to work out the technique for individual service now known as social case work. This method is now used in all organizations which serve the individual as all or part of their work, and it is constantly becoming better known and better practised in the Young Women's Christian Association.

Social case work is a method which "consists of those processes which develop personality through adjustment consciously effected, individual by individual, between men and their social environment."¹ More and more Associations are finding a need for workers skilled in this technique of helping women to smooth out personality difficulties, to solve personal problems, to understand and overcome conflicts between personalities in their homes or their places of work. These are services that require great understanding, and often a long period of time to accomplish. They cannot be successfully carried on by a busy worker in another technique.

The Association has always offered to women in-

¹ Mary E. Richmond in *What Is Social Case Work?*

THE ASSOCIATION IN ACTION

dividual services of many kinds. A woman may go to the Young Women's Christian Association for a home and food, for employment, vocational guidance, personal health counsel, recreation, or help in her personal religious life. She may go to acquire some skill that will enable her to earn a living, that is, for vocational training. She may seek expertness in some form of play, or she may desire to improve her general education, for business or social reasons.

For all these services to her as an individual she finds in the Association trained workers, women skilled in educational philosophy and method, in recreation and health, in vocational guidance, and, on the complete staff, also one who can aid her "consciously to effect" the adjustment of her personality to her environment—material, personal and spiritual.

In its years of service for women the Association has learned not only the importance of the choice of good and proven methods but the value of skill in the use of method, and the necessity that each worker attain professional dexterity in her own field of work. Therefore there is yearly a demand for more trained workers, and a better understanding of the necessity for choosing special arts of social work, and special departments within the Association as a field of work.

The worker in the Young Women's Christian Association or in any form of social service, who seeks to help people to acquire adjusted personality, to attain abundance of life, soon finds her success limited by circumstances that neither she nor the women

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she is trying to help, can control. A woman may be a skilled worker and yet it may be impossible to find employment for her. A girl may make every effort to care for her health and yet contract an occupational disease. Race or nationality prejudice may undermine her poise or her self-respect. Business or agricultural conditions may deprive her of an income. Legislation may fail to provide protection from impossible conditions for women or children. War or danger of war may destroy or threaten property, confidence between peoples, and life itself.

She who labors in the field of human relations and character building finds, sooner or later, that the problem is not merely one of adjusting the individual to a given environment. Adjustment to a narrow, unsatisfactory or debased environment does not fulfill life, but may rather thwart and dwarf the greatest souls, and prevent full development in all. Therefore the thoughtful worker eventually adds to the service of individuals an attempt to do something for the adjustment of the environment that shapes and either upbuilds or destroys personality. In other words, a person or an organization that attempts to serve individuals is eventually driven to study the social order, and then, still for the service of individuals, to take some share in social action.

In this way the Young Women's Christian Association, while continuing to stress its work for individual women, has found itself led into wider and wider areas of study and effort. It is following the natural path from work for individuals, on through social research, toward social reform.

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The Thanksgiving basket, if bestowed by a thoughtful person, leads to study of the reason for the family's poverty, to building up the family's health that the father may be able to keep the job found for him, to a study of unemployment as a whole, or to promotion of legislation for better hours and conditions of work.

The educator who first planned to enlarge the individual's life through teaching her a better vocation, or better use of her leisure time, or social graces, or better speech, or psychology, or religion, finds herself exploring greater and greater fields of thought, that she may serve women in larger ways than they have asked or imagined.

So the educational expert, like the club worker or the case worker, discovers the whole environment and seeks to provide programs that will serve not only the small groups that gather in Association classes but the entire membership. She also seeks to have all women know world-wide conditions, that they may work to accomplish world-wide adjustments.

To every woman the Association says, "Know yourself, know your neighbors, know the world, in order to work effectively to bring in the Kingdom of God in which the most abundant life for all may be realized."

CHAPTER VI

One Increasing Purpose

*Lord, make me one with thine own faithful ones,
Thy saints who love Thee and are loved
by Thee;
Till the day break and till the shadows
flee
At one with them in alms and orisons;
At one with him who toils and him who
runs,
And him who yearns for union yet to
be;
At one with all who throng the crystal
sea
And wait the setting of our moons and
suns.*

—CHRISTINA ROSSETTI

One Increasing Purpose

AT the time when the Young Women's Christian Association was conceived in the minds of Christian women there had been few changes in theological beliefs since the Reformation. At that great period of creation of new systems of religious thought, a few great theologies were developed which were fairly well adapted to the psychological variations among men, and, after the rise of Methodism, almost any type of mind could be snugly fitted by some church, and most churches were well adapted to the people of the country to which they were indigenous.

An American's church was principally a matter of the national extraction of his family. If his family came over in the Mayflower, he was a Congregationalist. Was the linen business of his ancestors in Scotland or Belfast destroyed by the excessive taxation of the British government in the half century preceding the American Revolution? Then he was some variety of Presbyterian. Was he of old New York Dutch stock? Then the Dutch Reformed Church claimed his allegiance. Did his grandfathers hail from the Old Dominion? Then the Episcopal descendent of the Established Church of England probably had his absolute loyalty.

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Religious education in the first half of the nineteenth century consisted in memorizing long passages from the Bible and the catechism of one's church, and in listening to lengthy theological discourses. Children were grounded in the creeds and in Biblical interpretations of their own churches, and there was a complete identification of religion and theology.

There was little, if any, discussion inside the fold of each denomination, but constant debate between adherents of different churches. Public joint debates, often extremely acrimonious, between clergymen, were a frequent and well-attended form of entertainment, especially in the pioneer West. They furnished arguments and anecdotes for constant village-store repetition. People in general were thus well informed regarding the dogmas of the churches and either accepted those of their family, or, failing ability to do so, remained outside of any church and were counted among the irreligious.

In all discussions of the time the differences, not the similarities, of churches were emphasized, and a child was likely to row up with the idea that the denomination of his family and Christianity were coextensive.

The great revivals of the 50's changed the emphasis from theology to personal religious experience. Sometimes this emphasis was unfortunately focused on a momentary experience of conversion, but on the whole there was a great renewal of abiding religious interest and a search for a continuing and deepening Christian experience. These revivals

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mark the real beginning of Christian leadership among women in America.¹

For a time they seemed to intensify denominational differences and prejudices, for some churches violently opposed such meetings and forbade attendance by their members on the Sabbath.² They believed that false doctrines were taught and they objected to anything emotional.

Nevertheless, the revival services were crowded everywhere and had results that could not have been foreseen at that time. Young people united with the churches in whose meetings they had been converted, even when they were not the churches of their families. Sometimes bitter feuds and sorrow resulted, but in time there came a blurring of denominational lines. If one's son or sister belonged to another church one could hardly believe that it was outside all hope of salvation.

Then came the Civil War, and its anxieties and sorrows threw people back upon the essentials of Christianity for peace and consolation. Many were those who mourned, and the fellowship of suffering made catechisms and creeds seem of less importance. The common emotion of patriotism helped also to submerge denominational separations. Women who worked together for the same cause learned to know each other and to appreciate each other's Christianity. Regardless of theological beliefs, they learned to believe in one another.

¹ See account of the organization of the first Association in *Fifty Years of Association Work Among Young Women*.

² Some denominations at that time forbade any "occasional hearing," that is, attendance at the services of other churches.

ONE INCREASING PURPOSE

As the losses of the Civil War drove many women into the world to seek their own living, so they drove others to seek interests and Christian service outside their homes. Women had discovered women. They had learned the value of associating with other women both for their own spiritual development and in order to accomplish by that association a necessary work that no man could do. Christian women saw other Christian women needing social care of a kind that the church was not equipped to offer. Homeless women needed homes; motherless girls needed mothering. The work required women and was too big for any woman. It was Christian work, yet it was not "church work." It required working together, but whether one believed in congregationalism or episcopacy, in infant baptism or immersion, in free-will or foreordination did not seem greatly to matter.

There was an associating of Christian women for a Christian work. Who was a Christian woman? With a new and surprising wisdom, no woman decided this for any other. With a tolerance that was new in the world, it was agreed that a Christian Association could include any woman in good standing as a church member. Associations in different cities and different sections of the country had different wordings, but all were interdenominational.

This was a broad basis for the times. And it ruled theology and its discussions out of the organization, for it respected each woman's creed.

In 1906, when Associations which had been banded together under the American Committee

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and those which were under the International Committee disbanded, to form one organization—the Young Women's Christian Associations of the United States of America—they agreed upon a statement that made the basis of membership in the Association, membership in any Protestant Evangelical church, and defined this to include all those churches which were entitled to belong to the Federal Council of the Churches of Christ in America.

This nineteenth century idea of what constituted a satisfactory basis for membership was but little challenged until after the great social crisis of another war. Years of fellowship with the Young Women's Christian Associations of many countries united under the World's Committee and the World's Student Christian Federation, had widened the religious sympathies of the leaders of the movement, and had made them think of the possibility of a greater Christian sisterhood, but two factors were necessary to bring this about.

The World War sent large numbers of women to work in Europe and the Near-East, where they learned to know, to work with, and to love, women of churches whose names, to the founders of the organization, were but words in a history book.

Meanwhile, in the United States, the Association had learned, through its work with foreign-born women, to know people of all the communions of Christendom, and these were associating in large numbers in the International Institute branches of the organization.

The organization had become in fact a more

ONE INCREASING PURPOSE

nearly complete association of Christian women than could have been imagined in an earlier day, and it only remained to write the facts into the constitution. This was accomplished by action of the convention of 1926, in Milwaukee. Instead of the church membership basis, any Association may now adopt the alternate plan of membership, based on a personal declaration. "Any woman or girl properly introduced or giving satisfactory references as to character may be elected by the Membership Committee to membership in the Association." And any woman or girl over eighteen "may become an elector in the Association, provided she makes the following declaration: I desire to enter the Christian fellowship of the Association. I will loyally endeavor to uphold the purpose in my own life and through my membership in the Association."

The purpose of the organization as worded by the first associating women has already been quoted (page 23). There were several attempts in later years to state a purpose more satisfactory and more inclusive. In 1912 the constitution recommended for city Associations stated it as follows:

"To associate young women in personal loyalty to Jesus Christ as Saviour and Lord: to promote growth in Christian character and service through physical, social, mental and spiritual training; and to become a social force for the extension of the Kingdom of God."

The words used in most city, town and district constitutions at present are the same, with the addition

ONE INCREASING PURPOSE

of the clause, "To lead them into membership and service in the Christian Church." The students state the purpose of their Association as follows: "We unite in the desire to realize full and creative life through a growing knowledge of God. We determine to have a part in making this life possible for all people. In this task we seek to understand Jesus and follow Him."

Difficult though it is (and it may be impossible) to find a common denominator for the brief expression of a Christian purpose in words that will be non-theological and understandable to Christians of all creeds and experiences, yet the fact of a Christian purpose in the Association has always been, and is now, clear and unmistakable. It has been expressed for sixty years in many concrete forms and in the Christian lives that are so much easier to understand than any words.

With all its difficulties, a coherent statement of a Christian purpose for this associating of women has been a most fortunate and useful circumstance, tending to prevent the disintegration that might conceivably have resulted from varieties of interest and varieties of method. The purpose has proved a sun around which, in a fixed orbit, the Association could move. There has been neither the stagnation and the excessive devotion to process that result from narrow purposes, nor the destructive meteor-like course that is sometimes the result of zealous but individualistic leadership. The founders of the Association had worked out a purpose broad enough to include persons of many interests without loss of

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unity. They could unite in a cause transcending all smaller causes, and yet divide in minor matters for the sake of efficiency and thoroughness in work and understanding.

They early discovered the value of purposeful associating in order to secure results in work for other women. They soon added to this the discovery that value to the participating members was the first of the goods gained.

Woman, the individualist, who had worked alone in and for her own home, verily believing that she did God service when she struggled to advance her own family regardless of the cost to other families, now began to cooperate with other women, and when she looked upon the result she found that it was good.

Woman, the unspecialized, found that she had particular interests and special abilities and that in the Association she could use these and yet not lose the newly discovered good of participation with other women.

Woman, the autocrat of her little kingdom, discovered democracy. She learned to participate in management and she learned that such participation required the ability to lose as well as to win.

Woman, the protected and irresponsible, discovered the joy and the pain of the acceptance of responsibility. She made mistakes and they were her mistakes, so she profited by them.

Woman, the incurably religious, had begun to do good works that she might lay up treasure in Heaven where spiritual rewards were kept in safe deposit,

ONE INCREASING PURPOSE

and lo! she found that she had made an investment that was compounding spiritual interest here. Women took their bookmarks out of the book of Revelation and put them between the leaves of the Sermon on the Mount. New meanings gathered about the words of the purpose.

So these associating women grow in grace and understanding of themselves and of each other, of the world and of its needs. Gradually they have come to understand their own organization and its place in the present community of religious and social engineering projects. They see themselves as a cross-section of the women of this country and of the world. They are not a social class nor an intellectually chosen group. They are not similar in inheritance, in experience, in income, in church or in nationality. They have no homogeneity but are like the world itself in its infinite variety of mankind. It is a truism that such heterogeneity tends toward disintegration. Only the homogeneous group is easily governed either by itself or by outside authority. How then has this cross-section of womankind been held together so long in self-motivated action? They have learned to associate.

The organization has recognized that there are some group purposes which require like-mindedness, and groups of the like-minded on any subject are small. We play for joy in an activity, and not many in the same time and place will find the same activity amusing, therefore the play group will always be small, for to succeed it must be made up of people who are like-minded on the subject of play.

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Work, on the other hand, unless it partakes of the nature of an art, is done not for joy in the doing but for an end in view, whether that end is a pay envelope or the accomplishment of a purpose. Therefore our work group can be much larger than our play group. It may be heterogeneous in every way except for a fixed desire to reach the end, to accomplish the purpose.

Again, we may think about many subjects with a much larger section of society than that with which we can work or play. In our political party, in our church, we find a community of thought on one great subject though there may be divergence of interest in all other lines.

The Young Women's Christian Association, by its purpose, is able to associate a great number of the women of the world on the highest intellectual and spiritual level, and at the same time to provide ways of associating on every level.

Often association begins in small groups within the great one. The woman or girl begins to learn participation and cooperation as one of a small and chosen number of like-minded or sympathetic people, those with whom she can "feel at home," or "be herself." It may be a club of girls of the same age, a group that works together, a group united for a time in order to accomplish a desired object, a nationality group, an intellectual group, or a temporary interest group. It is made up of people whom she can understand, probably of those she can play with. Here she gets practice in associating with others of her kind, and through such participation she learns

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to enlarge her borders. Soon she lifts her eyes to new horizons and is ready to become one of a larger fellowship. She finds the first great value of the Association in growth, in increasing ability to enlarge her group. Gradually she achieves ability to associate with ever enlarging numbers for play, or work, or study, or spiritual expression, until at last she is able to think and worship with the women of the whole earth.

By knowing her kind, by thinking and by working with others, by communion of spirit, through purposeful association, the girl or woman builds ever "more stately mansions" for her soul.

The Young Women's Christian Association, in one manifestation, is a sympathetic association of women, a fellowship. In another it is an instrumental association, a force for integrating personal character, and a means to bring about social righteousness—an association for service to individuals and to society.³ In its complete development it is above and beyond both of these, an organic body, in which members are vitally related to one another and where, through richer human relationships, they find God and adjustment to the spiritual universe. Jesus sought this ideal relationship for his disciples when He prayed that they might be one, and when He said, "I am the vine and ye are the branches," and, "The branch cannot bear fruit of itself."

And since such an organic unity requires and uses the greatest diversity of people and gifts, for each part of an organism must have its specialized use,

³ Chapter V.

ONE INCREASING PURPOSE

Jesus also taught the value of the individual. Necessary to the accomplishment of this ideal is also Jesus' conception of leadership: "Let him that would be greatest among you be servant of all." These teachings it is the purpose of the Young Women's Christian Association to put into practice.

What are the methods that tend toward the achievement of an organic Association?

There must be a mutual understanding developed through sympathetic association, but this is the beginning, not the end. It is preparation for participation as a vital part of an organic whole, to which wholeness every unique personality is essential. In an organic Association there will be participation of the entire membership in policy-making, in management, in plans and programs, in work, in the processes of education and in responsibilities.

There will be a sharing by the entire membership of responsibility for the success of the program, for the welfare of other members, for women not in the Association, for practice of the faith we profess, and for improving the social institutions of civilization, in order that humanity may reach its highest fulfillment.

Some will never get further than the instrumental Association. Of these one group will be content to be acted upon. They will find recreation, or health, or intellectual development, or merely housing and food. A second group will rejoice in being themselves a part of the instrument, and will serve others as much or more than they will receive service.

Others will be indifferent to the services offered

ONE INCREASING PURPOSE

by the Association but will find joy in a sympathetic, understanding fellowship with women.

But she who enters into the largest possibilities of association will find herself advancing, through giving and receiving service, through more complete fulfillment of her own personality, and through the experience of fellowship, ever nearer and nearer to that high place, where, in the midst of the disintegrating forces of life, there is achievement of Christian integrity of soul for the individual and of Christian unity in association for all women.

The Business of Young Women's Christian Associations of as Carried on by the Na

EXECUTIVE COMMITTEE

How the National Board Does Its Work
The final power in making and promoting the program and policies of the Young Women's Christian Associations of the United States rests with the Local Association
which is the unit of organization in the National Organization.
Every Local Y.W.C.A. sends representatives to the Biennial Convention where reports are analyzed and measures for future work are adopted.
Here are elected the officers of the National Organization—
a president, 2 vice-presidents, 2 secretaries, and the members of the National Board,
which acts for the National Organization between Conventions.
There are 90 members of the National Board, 60 of whom are resident in or near New York City; 30 are members-at-large.

PERSONNEL BUREAU

DEPARTMENT OF STUDY FOR ASSOCIATION LEADERSHIP

VOLUNTEER TRAINING

NATIONAL STUDENT COUNCIL

INTERNATIONAL STUDENT COMMITTEE OF THE N.S.C.

FINANCE DIVISION

Responsible for

1. Fund raising for National Board Budget—including Foreign Budget.

2. Advisory Service to Local Associations—including Student Associations

Committees

World Service Council

Committee on Endowment

Finance Service Bureau

EDUCATION AND RESEARCH DIVISION

Serves as resource to all departments on all educational subjects.

Manages national conferences and conventions.

Intensive study.

Cooperates with other agencies.

Interprets trends.

Produces printed material.

Teaches.

Carries responsibility for National Camps.

Committees

Committee on Public Affairs

Council on International Education

Methods Council

Conference Cabinet

Council on Religion

Affiliated closely with Editorial Department of the Woman's Press

BUSINESS DIVISION

Service	and Income	Depts.
Headquarters Building	Management	and Food Service.
Manufacture and Distribution of	Womans Press	Publications.
Management of all National Board	Properties	and Leases. Insurance.
Asilomar Conference and Vacation	Grounds.	Fletcher Farm. The Dodge Hotel.
Office Service		
Mailing, Shipping, Filing, Stenographic	Bureau, Address Bureau, Telephone and	Information Service.
Purchasing Dept.		
Travel Bureau.		
Printing.		
Equipment, Supplies and Repairs.		

FOR

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other coun
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Foreign S
Hospitality
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India Gro
China Gro
Japan Gro
Europe an
Latin Am

FIELD DIVISION

IMMIGRA

RURAL COMMUNITIES D

SUB-COMMITTEES

TOWN DEPT.

CANAL ZONE

CITY DEPT.

KENTUCKY

HOLLYWOOD

The Business of the Associations of the United States of America on by the National Board

CUTIVE COMMITTEE

GENERAL ADMINISTRATION

ONAL STUDENT COUNCIL

ASSEMBLY

INTERNATIONAL STUDENT COMMITTEE OF THE N.S.C.

ON

onal Board
Budget.

ical Associa-
tions

FOREIGN DIVISION

Cooperating with the World's
Committee and the Associations in
other countries.

96 American secretaries in 14
countries, 45 centers.

Committees

Foreign Students
Hospitality
U. S. Field and Foreign Interests
Foreign Appointments
India Group
China Group
Japan Group
Europe and Near East Group
Latin America Group

FIELD DIVISION

ADMINISTRATIVE CABINET

OFFICE OF THE

President and Secre-
tary of the National
Board.

Chairman of the Exec-
utive Committee.

General Secretary and
her Associates.

RESOURCE COMMITTEES

1. Council on Work with Colored Women.
2. Committee on Budget Estimate and Apportionment.
3. Representative Council on Employment.
4. Committee on National Personnel.
5. Nominating and Membership Committee.
6. Committee on Conferences and Conventions.
7. Council on Work and Relations with the Y.M.C.A.
8. American members of World's Committee.

PUBLICITY DEPT.

Service to Local
Associations.
Cut Service.
Newspapers.
Photographs.
Magazines and
Pamphlets.
Exhibits, Clippings.
Moving Pictures.

HOSPITALITY COMMITTEE

ACCOUNTING DEPT.

FOOD SERVICE

ROOM REGISTRY AND EMPLOYMENT

HEALTH EDUCATION

CORRESPONDING MEMBERSHIP

INDIAN DEPT.

INDUSTRIAL DEPT.

ASSEMBLY

BUSINESS AND PROFESSIONAL WOMEN'S DEPT.

ASSEMBLY

GIRL RESERVE DEPT.

IMMIGRATION AND FOREIGN COMMUNITIES DEPT.

RURAL COMMUNITIES DEPT.

SUB-COMMITTEES

PT.

CANAL ZONE

KENTUCKY

IMMIGRATION WELFARE COUNCIL

FOREIGN COMMUNITY WORK COUNCIL

BV
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H5

Hendee
Growth & development
of Y.W.C.A.

1920/18

JAN 4 '38

MAR 24 '38

FEB 6 '34

FEB 15 '34

FEB 23 '35

APR 27 '35

MAY 13 '36

MAY 24 1946

JUL 12 1946

AUG 23 1946

DEC 8 1946

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